

*If we do not see the Big Picture, our arguments are puzzling,
and conclusions, even worse. And those missing pieces.*



**“Theology can make for a good rudder,
but history is the wind in our sails.”**

(Ussher’s Annals text in black.)

Prelude and Purpose

One of my frustrations in life is seeing someone distort history (and even Scripture) to support their cause, or their –ism-. To quote Adam and Eve: “Those who forget history are doomed to repeat it”. Fortunately, on the ‘last day’, truth will be revealed. But, what do we have to live and die with!



Foreword

Back in 1975 people told me to read the Bible starting with the Gospel of John. I did and I said “what about the rest of the books”? So I went back to the beginning, starting with Genesis 1. I found that Jesus has a history going back to the beginning.

Today it is read the Bible starting with Book of Revelation. I did and I said “what about the rest of the books”? So I went back to the beginning, again starting with Genesis 1. I found that the Church has a history going back to the beginning.

I suppose it’s nice to get an “upfront message”, but do we ever get back to the foundations of faith and purpose?

As we look back at the history of God’s people we do see a pattern that is repeated: God puts us in a good place, we become complacent, form our holy huddles, experience some disaster, God rescues us, and He then puts us back to work.

We can see this in the pre and post flood patriarchs, Israel in Egypt, the Judges period, the Kings period, the intertestamental period, and throughout church history.

After 72 years of life, 50 years of working, 2 years of weekly mentoring by 2 ‘will of the creature’ seminary history professors, 40 years of Bible study, a witness to the unnoticed (or ignored, even criticized) revival of the late 70’s and 80’s initiated by Billy Graham and James Kennedy (God’s people united in the Gospel Spirit – economic and cultural prosperity was a side blessing), 17 years of Annals of the World study (1 year of “good job”, 16 years of “who cares about scholarship”), and about 1260 days with my Chinese brethren studying the Bible chapter by chapter,

I think I am entitled to “an everything theory”.

Bruce Szwaast 08/06/2017

Year of the universe 6020. (10/23/17 – 6021)

We have to admit our history has been embarrassing at times.

And yes I know, it is what it is; but what was it; and what will it be?

Reverend James Ussher's Annals Of The World

About Credits Select Page Ages 7 Jubilees 30 The Egyptians Olympiads AIG Humor Four Gospels Bible Synopsis Life And Times Exit

James Ussher and the Creation of the World

When it comes to suggesting a date for the creation of the Earth, perhaps few people have been the butt of more ridicule on the subject from sceptics than Archbishop James Ussher. It was Ussher who in the 1650s put forward the idea that this occurred on October 23, 4004 BC, and this year appeared as a marginal note in many Bibles up until about the mid-20th century. So was Ussher a wise man, a charlatan, or just naive? And what should we think about his date?

James Ussher was born in Dublin, Ireland, in 1581 (to 1656). As a young man he resolved to devote himself wholly to the work of the Church, and the Lord honoured him in his resolve.




Exit
Next

ANNALS OF THE WORLD.

Deduced from
The Origin of Time, and continued to the
beginning of the Emperour *Vespasian's* Reign, and the
total Destruction and Abolition of the Temple
and Common-wealth of the *Jews*.

Containing the
HISTORIE
OF the OLD and NEW
TESTAMENT,
With *and* the
MACCABEES.

Also all the most Memorable Affairs of *Asia* and *Egypt*,
And the Rise of the Empire of the *Roman* *Cæsars*,
under *C. Julius*, and *Octavianus*.

COLLECTED
From all History, as well Sacred, as Prophane, and Methodically digested,

By the most Reverend *JAMES USSHER*, Arch-
Bishop of *ARMAGH*, and Primate of *IRELAND*.

LONDON,

Printed by *E. TAYLOR* for *J. STONE*, at the Sign of the
Ship in *St. Pauls Church-yard*; and for *G. BURLINCKE*,
at the *Middle-Temple* Chappell, in *Fleet-Street*. M. DC. LVIII.

1559 Elizabeth I made Queen / 1561 Belgic / 1562 39 English
 1564 John Calvin Dies / William Shakespeare born
 1570 Elizabeth I excommunicated by Pope Pius V)
 1581 Ussher Born (Jan 4)
 1588 Spanish Armada
 1593 Enters Trinity College as one of it's first students (Jan 9)
 1598 Controversy with Fitzsymons
 1600 Graduates M. A.
 1601 Ordained the same day Deacon and Priest (Dec)
 1603 First visit England for the purpose of purchasing books
 1603 James I made King
 1606 Second visit (books)
 1607 Regius Professor of Divinity and Chancellor of St. Patrick's
 1607 English settlers to Virginia
 1609 Third visit (books); 1609 J. Arminius Dies; 1610
 1611 KJV Bible
 1612 Fourth Visit (books)
 1613 Publishes his first book - "De Continua Successione"
 1614 Marries Phoebe Challoner
 1615 Effort to impose Calvinistic Articles on the Church of Ireland
 1618-1619 Canons Of Dordt - Synod of Dordrecht
 1619 Fifth visit to England (books)
 1620 Birth of his daughter and only child / 1620 Plymouth Colony
 1621 Consecrated Bishop of Meath
 1622 Publishes his "Religion Anciently Professed"
 1623 Made a Privy Councillor
 1624 Preaches before the King at Wanstead
 1625 Publishes his "Answers to a Jesuit"
 1625 King Charles I made King / 1625 Death of his mother
 1626 Appointed to the Primacy
 1631 Publishes in Dublin his "Gottescalcus"

1631 Publishes in London the 2nd Edition of his "Religion
 Anciently Professed by the Irish and British"
 1632 Sliderule invented
 1634 Presides over Convocation
 1638 Publishes "Immanuel"
 1639 Publishes his "Antiquities" in Dublin
 1640 Visits England again, never returns to Ireland
 1640 Preaches before the English Parliament
 1642 Resides at Oxford
 1642 Start of English Civil War
 1643 Assigned for his support the temporalities of the
 See of Carlisle
 1644 Publishes his "St Ignatius"
 1644 Invited to take his seat in the Westminster
 Assembly, refuses
 1645 Leaves Oxford for Cardiff
 1646 Leaves Cardiff for London
 1647 Elected Preacher at Lincoln's Inn
 1648 Has an interview with Charles I in the
 Isle of Wight
 1649 Meets with Cromwell
 1649 Charles I beheaded
 1649 Charles II made King
 1650-1654 Publishes his "Annaels"
 1651 Charles II flees to Europe
 1653 Meets with Cromwell again
 1653 Cromwell declared Lord Protectorate
 1655 Publishes his last book on the Septuagint
 1656 Dies in Lady Peterborough's house at Reigate and
 buried in Westminster Abbey (Mar 21)
 1660 Charles II Restored as King

**Bruce's Everything (well a lot) Theory,
about the 4000th Year of the Universe.**

(James Ussher's Annals of the World text Commentary

Bible verses (KJV) The Big Questions

1a AM, 710 JP, 4004 BC

5. In the beginning God created the heaven and the earth. {#Ge 1:1} This beginning of time, according to our chronology, happened at the start of the evening preceding the 23rd day of October (on the Julian calendar), 4004 BC or 710 JP.

4000a AM, 4709 JP, 5 BC

The Seventh Age of the World

6059. Jesus Christ, the Son of God, was born of the most blessed virgin Mary at Bethlehem in the fullness of time. {#Mt 1:25 2:1,5 Ga 4:4} Mary wrapped him in swaddling clothes and laid him in a manger, because there was no room in the inn. {#Lu 2:7}

**Is the year of the universe '4000' a significant date for
the most significant event in the history of the universe?**

When I first saw the year 4000 in James Ussher's Annals of the World, I thought, how did Ussher do it. Did he juggle the numbers? Or is 4000 really significant? Would God work in round numbers like this? Why not?

Would an anchor date secure our past, our future, and the Mission Christ gave us:

Mt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

A few years before I even saw Ussher's work I started to do my own Bible Chronology (about 2000 AD – year 6003). I made it to Chronicles before I ran into the problem of the Chronicles King's dates not matching the Book of Kings dates. On top of that I had no information from Nehemiah to Matthew (or the New Testament). I was going to need a lot of historical information to fill the gap.

I went to the internet and typed in Cyrus the Persian in a desperate attempt to at least continue. The first link took to me to a work copy of Ussher's work (publisher and translator of Latin to English). I scanned a page and not only found Cyrus but also a lot of supporting historical data (Josephus and other ancient historians). I could view each page individually and thought I could Ctrl-C and Ctrl-V to my Word Pad. Took a while and of course I scanned each page as I went. An all-nighter, but a chronology dream come true. Thank you Lord.

Of course I immediately recognized what an amateur I was. I also realized I needed to know more about secular history and I also saw I needed to know my Bible better (*even science – 6 days is pivotal*). I like everyone else has Israel in Egypt for 430 years. Ussher pointed me to Gal. 3:16-17 (and Isaac and Ishmael, 30 years later, Acts 7:6) that indicated it was 430 years from the promise to Abraham until the Exodus or giving of the Law. It was 215 years from the promise until Jacob entered Egypt with his family (BC 1921, 1706, 1491). Also the Judges time period was based on 'rest from war' and not from leader to leader. And the concept of 'co-regencies' (Biblical/secular) just ignited my spirit and gave me confidence to go on.

From the creation of Adam to Abram we measure 2008 years. Only 20 generations with a pretty accurate indication of 2008 years in total. I guess we could squabble over partial years, plus/minus, etc. Maybe even over Abram's exact birth year. And we could see future calculations being off in partial years and maybe even be corrective. But how significant is 4000, or how badly do we want it right, or even wrong? As we progress the real numbers may be in sum totals, especially with Jubilee years and even the 70 weeks of Daniel (see below).

Gen. 5:3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: 4. And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5. And all the days that Adam lived were nine hundred and thirty years: and he died.

Gen 11: 25. And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Abram was first, or was it triplets? Actually Ussher's date of 2008 for Abraham's birth year fits nicely into the following Biblical genealogies and also into secular dating as well. But then again a year here or there adjustment

would not hurt the overall chronology. It is when some add a lot of years, for seemingly good reasons (or otherwise), we get disunity.

Like the 6 days of creation, we go for the obvious; else we have confusion or cultural chaos. Tell that to countless number of school children who are taught that life is an accident and we are responsible to ourselves and act and vote like it. Or that the opening verses of Genesis are misinterpreted, according to secular science that is. And the loss of historical content that follows has also affected our culture. How did we get here, how did we do it, and why?

The other 1992 years:

A lot of chronologies, aside from Ussher's, starts dating time with Abraham (or at least questions any prior). Seems like secular history starts being recorded about this time. The first 2008 years, the most likely to be accurate, are left out? Maybe Jesus will enlighten us someday.

Anyway, God gave Ussher a lot of historical information and combined with his Biblical knowledge and a knack for sorting through the discrepancies, was able to build a very believable account of what happened in those 1992 years. Maybe one has to read it for themselves. Or better yet, build one's own 'documented' chronology. Just citing some conflicting historical item or a partial chronology is not truth.

Is 'the year of the universe' 4000 accurate? I believe it is the best educated guess. Otherwise we seem to have anybody's guess at the expense of the integrity of Biblical interpretation. That Gen. 1 indicates 6 literal days is 'painfully obvious'. Without empirical evidence we believe in the Resurrection, yet with credible evidence: 6 days?

Adam a witness to God's creative abilities - first he was aware, he spoke to God, he saw the other life God had created, was put to sleep, and then Eve was there. Do you think he questioned the first 5 days of creative activities? If he did, was he open to "did God really say...?"

Of course 1992 years gets us to the year 4000. And Ussher's work is complete until the year 4076 or 73 AD, including the earthly life of Jesus and to the end of Jerusalem, and then the early church. And then we have almost 2000 years of church history including the return of the Jews to 'Palestine' in 1948 or the year 5951 or when Palestine became Israel again after the 6 Day War of 1967 or year 5970. If we trumpeted Joel 3, and possibly other fulfilled prophecies, as the fulfillment of, rather than a new prophecy, well.. truth is pivotal.

So we have 2008 years to begin, Abraham, Isaac, Jacob, Joseph, Egypt, Moses, Joshua (about 601 years) and then we have the beginning of the Jubilee Year timeframe or something to help us measure time:

Lev. 25:8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

The first Jubilee Year occurred in the year 2609 (or 1396 BC). See Jubilee chart below. Ussher's work records what should have been 30 Jubilee years, and there was no 31st (beyond 70 AD) but 30 should be significant and if we calculate $29 \text{ (to the } 30^{\text{th}}) \times 49 = 1421$ and $2609 + 1421 = 4030$. The year 4030 (or 26 AD) we have John the Baptist's 'significant' introduction of Jesus:

4030a AM, 4739 JP, 26 AD

6281. The thirtieth Jubilee happened in the thirtieth year of our Lord Jesus Christ, which marked the beginning of his gospel. It was now proclaimed by the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make his paths straight." {#Mr 1:1-3}

6282. He also proclaimed the start of the acceptable year of the Lord, or the time of his divine pleasure, in which the God showed the Great One to the world. {#Isa 61:2 Lu 4:19}

Please note that the ninth Jubilee Year occurred in the year 3001 (or 1004 BC). This Jubilee is significant because it sets up a 1000 year timeframe to the birth of Jesus. (Note: could not find any Biblical support for postponement (see next paragraph), but makes sense, historically and meaningfully, to assume it – honoring God with attention to significant details and dates). If Jesus was conceived say 9 months before His birth, then we can say we had to wait until the 4000th year to celebrate His birth. ?

3000a AM, 3709 JP, 1005 BC

468. In the eleventh year of Solomon's reign, in the eighth month, called Bul, the temple and its furnishings were completed. [L58] It had taken seven years and six months to build. {#1Ki 6:38} The dedication of the temple was

postponed until the autumn of the next year, because that was the beginning of the Jubilee year.

At this point in Solomon's reign, Israel was at its high point of success: secure borders extended to probably what was the Joshua 1 promise of borders, the surrounding nations helped build the Temple, all prospered, many came from long distances to see the Splendor. 3000 years from Creation to Jerusalem and the Temple complete and 1000 more years to get to God's creation of the new and intended Temple or 'God With Us'. During those 1000 years we see a continual decline or spiraling down of Israel's fortunes until the time of Jesus 1st coming when Rome completely dominates. In 70 AD we see the destruction of the earthly Temple. We also see the beginnings of the Apostolic Church (to 67 AD) and the growth of the New Testament Church (67 AD to the 2nd coming: whenever that will be?).

30 Jubilees - Anchors For Ussher's Chronology (29 x 49 = 1421; 2609 + 1421 = 4030)

Jubilee 1 - 2609 BC 1396	The first Jubilee was celebrated in the land of Canaan in the 49th year.
Jubilee 2 - 2658 BC 1347	(2661) After Othniel died, the Israelites again sinned against God and were delivered into the
Jubilee 3 - 2707 BC 1298	(2719) Deborah, the wife of Lapidoth, a prophetess, judged Israel at that time in mount
Jubilee 4 - 2756 BC 1249	(2759) When the Israelites fell into this fourth bondage, they cried to God for help and were
Jubilee 5 - 2805 BC 1200	(2816) During the eighth year of their slavery, the enemies defeated the Israelites who lived
Jubilee 6 - 2854 BC 1151	(2867) While Eli was executing the office of a judge in civil causes, under the Philistines,
Jubilee 7 - 2903 BC 1102	(2908) For 20 years after the ark came to Kirjathjearim, 1Sa 7:2 the Israelites were grievously
Jubilee 8 - 2952 BC 1053	(2951) After the two years of peace with Ishbosheth, there was a long war between his people
Jubilee 9 - 3001 BC 1004	This was the ninth Jubilee which opened the fourth millennium of the world. King Solomon
Jubilee 10 - 3050 BC 955	Nadab in the 2nd year of Asa, succeeded his dead father Jeroboam in his kingdom and reigned
Jubilee 11 - 3099 BC 906	(3092) When Jehoshaphat was established in his kingdom, he began removing the high places
Jubilee 12 - 3148 BC 857	In the 23rd year of his reign, Joash saw that the priests were quite slow in repairing the
Jubilee 13 - 3197 BC 808	Now was the 13th Jubilee held under two most prosperous kings, under whom also lived
Jubilee 14 - 3246 BC 759	It was during the 14th Jubilee when Isaiah saw the glory of the Lord sitting on his throne.
Jubilee 15 - 3295 BC 710	The 15th Jubilee which was the middle most of all the jubilees, was the most joyful except for
Jubilee 16 - 3344 BC 661	(3327) At the same time as Israel was conquered, Judah was attacked by the same Assyrian
Jubilee 17 - 3393 BC 612	(3394) When Josiah unadvisedly entered into this war, he was killed.
Jubilee 18 - 3442 BC 563	At the end of 7 years, Nebuchadnezzar humbly acknowledged the power of God. He was
Jubilee 19 - 3491 BC 514	(3490) In honour of his new marriage (to Esther), Ahasuerus made a most sumptuous feast for
Jubilee 20 - 3540 BC 465	(3538) Those who returned from captivity, were ordered to appear at Jerusalem within 3 days.
Jubilee 21 - 3589 BC 416	Jubilee 21 was the last one seen by the prophets of the Old Testament. For in Ne 12:22 is not
Jubilee 22 - 3638 BC 367	Artaxerxes sent other ambassadors into Greece to require them to stop these wars and to
Jubilee 23 - 3687 BC 318	When Eumenes knew of Antigonus' plans, he tried to persuade Phoenicia where he then was,
Jubilee 24 - 3736 BC 269	(3741) The first Punic or Sicilian war started this year between the Romans, and the
Jubilee 25 - 3785 BC 220	(3786) In the same summer that Hannibal came into Italy, Antiochus attacked Palistine.
Jubilee 26 - 3834 BC 171	Antiochus was not content with this and went into the temple, with Menelaus, who had
Jubilee 27 - 3883 BC 121	(3888) On his deathbed, Physcon left the kingdom of Egypt to his wife Cleopatra and to the
Jubilee 28 - 3932 BC 73	(3931) Eumachus the general and the rest of Mithridates' colonels fought in Phrygia. They
Jubilee 29 - 3981 BC 24	Herod removed from the priesthood Jesus the son of Phabes and made Simon, a priest of
Jubilee 30 - 4030 AD 26	The 30th jubilee happened in the 30th year of our Lord Jesus Christ and the beginning of his

Exit ?

30 Jubilees - Anchors For Ussher's Chronology (29 x 49 = 1421; 2609 + 1421 = 4030)

1 Kings 8	The first Jubilee was celebrated in 2959 AM, 3669 JP, 1045 BC
1 Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which is Zion.	423. The ark of the covenant, which in the first sabbatical year had been brought from Gilgal to Shiloh, was now brought from Kirjathjearim in this sabbatical year. It had been moved from Shiloh seventy years earlier, from the house of Abinadab. Thirty thousand choice men from all Israel accompanied the move of the ark by David. He composed the sixty-eighth psalm for the occasion, as may be deduced from the psalm's title. (#Ps 68:1) This verse appears to have been taken from a prayer which was appointed by Moses to be used and sung every time the ark was moved. (#Nu 10:35) The ark was first carried to the house of Obededom. After three months, it was moved into the city of David, or the citadel of Zion. David himself rejoiced before it, and sang a psalm. (#Ps 132:8). Solomon his son repeated this verse (#2Ch 6:41) in the next Jubilee year, when he brought the ark into the Holy of Holies in the temple.
2 Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the seventh month.	3000a AM, 3709 JP, 1005 BC
3 So all the elders of Israel came, and the priests took up the ark.	
4 Then they brought up the ark of the LORD, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle.	

Exit ? Expand Text Clear

(Now we have the years 3000 (Solomon's Temple dedication) and 4000 being significant (Christ's birth). If Abraham's birth occurred at a highlight of the post flood patriarchs, year 2000, we would have 3 'highlights in Church history', followed by disintegration (somehow Abraham got to Ur – a breakup at Salem?). Year 1000 would be 70 years after Adam's death and possibly Seth's peoples highlight, followed by the Flood (1656). Year 5000 maybe like 996 AD, the highlight followed by Church schisms and the 'dark ages'. Of course the year 6000 or like 1996 maybe a highlight in the 'Mission to the world era', followed by 9/11/2001, a year that changed practically everything. Disintegrating again? Speculation? How about 7000, year 2996? Is 7 millennia enough? Or too much? How about Sunday, 10/23/2996 00:01 GMT. The beginning of the end of everything? Good a guess as any, but, mine is based on 'everything'. You can quote me if I am wrong. Could not be 3996 or 8 millennia?

Of course there are smaller 'ups and downs' in between, ie revivals. But the major ones seem to indicate God working to reestablish the Churches Mission to glorify God and His Creation, and bring a message of Peace and Salvation 'available' to all of humanity.)

Next we have the 70 Weeks of Daniel. If I had the Bible only I may put the 70th week sometime in the future (from now), well, no. I had to look at the secular history as provided by Ussher and found that there is a logical end to 70 weeks. $70 \times 7 = 490$ years from Nehemiah's commission to rebuild the walls of Jerusalem to Agrippa I coming to power. The chart below shows the particulars and the Ussher bio of Agrippa I indicating that he is the 'one' who begins the desolation of Jerusalem in 37 AD, not a future. If we have a problem with the 490 year start and end, the bio of Agrippa I should at least convince us the accuracy of the dates.

Agrippa I comes to power in 37 AD. Approx. 3 ½ years in Rome (with Caligula), and approx. 3 ½ years in Jerusalem. About the time Agrippa arrives in Jerusalem, followers of Caligula erect a statue of him in the Temple (short lived) and toward the end of Agrippa's reign, Agrippa begins a reign of terror on Jewish Christians (kills James, imprisons Peter, persecutes others) and essentially forces the Christians to leave Jerusalem. This is the 'beginning of desolation of Jerusalem', which is physically destroyed in 70 AD.

Note: Daniel 12:11-12 mentions 'abomination of desolation', 1290 days (3 ½ years), and a blessing 1335 days (45 more days)? There are other 3 ½ years periods in history, but none have a blessing at the end, at least of any significance. Except for maybe the ministry of Christ (last 3 years) or the 40

days between Jesus Resurrection and Ascension. So close to having significance for the OT Saints now in Heaven (see Revelation 7 below). Any ideas? Still working on.

Note: A second scenario would be that if we add the 1290 and 1335 (= 2625) or about 7.19 years. The approximate length of Agrippa I's reign. During this reign the Church (those not murdered) would be chased out of Jerusalem, completing the 'desolation of Jerusalem' (when the Spirit leaves, there is desolation). Daniel 12 begins with the OT Saints being comforted with a time 'of an end' and Daniel 12 ends with these numbers. Or Daniel 12 is a 'transition chapter' between the Old Testament Church and the beginning of the New Testament Church.

I am afraid that what we have done is eliminate nearly 2000 years of Church History (secular history mostly) in order to build an uncertain future. Even secular history is hard to verify sometimes, let alone the future, but if we glean information and compare it to the Bible we can do as Ussher did and come pretty close to what actually happened and when, and possibly what will happen. And like Joel 3 we would be better off trumpeting 'fulfilled prophecy' and maybe even learning from their mistakes.

There is an old TV Prophecy Teacher who has been insisting that Mt 24:32, the fig tree, this generation shall not pass, refers to Israel's return in 1948 before Jesus' Return. Well, if it is true, then the Baby Boomers are the target generation. Of course, if it is officially 1967, then it maybe the Yuppies of the Baby Boomers. But then, it just may be the GenXers, or Zombies. Whatever, if true, then the time is close? But then, the time is not for us to know, only the signs...

When I started this website in 7/2015, I was a hopeful optimist about a second Reformation or just an 80's type revival. After working on this for 10 months, I am just a hopeful pessimist.

Joel 3 (God pleading with the nations – let Israel go home) may be the beginning of eschatology, not the end. And to use a political analogy: we are kicking the can down the road, and that our children will have to pay for it... Or to use a sports analogy: did we come to win or just show up to provide opposition?

If the Kingdom is now, how embarrassing will it be for us in that last day?

No sheep are lost, but 'how should we then live and die'?

Seventy Weeks Of Daniel-Death Of OT Church, 1st Resur. of NT Church

Event / Years From Creation / BC-AD	
Start Of Babylonian Captivity	3398 BC 607
70 Weeks Prophecy Given	3467 BC 538
End Of Babylonian Captivity	3468 BC 537
Begin Seventy Weeks - Nehemiah	3550 BC 454
69 x 7 = 483 Years + 3550 = 4033	
Week 70 Begins: The Ministry Of Christ	4033 AD 30
70 x 7 = 490 Years + 3550 - 3 1/2 = 4036	
Middle Of Week 70: Christ's Crucifixion	4036 AD 33
70 x 7 = 490 Years + 3550 = 4040	
End Of Week 70: Begins Desolation-Agrippa	4040 AD 37
Nero (Paul/Peter/Antipas Martyred AD 67)	4057 AD 54
Jewish War 4071-4076 AD 68-73 (70 AD Fall of City)	
Diocletian/Constantine	4267 AD 284
Where is Jesus, been 1001 years?	5037 AD 1034
Great East-West Church Schism	5057 AD 1054
Dark or Middle Ages - until Reformation	
Reformation - Luther's 95 Thesis	5520 AD 1517
Calvinist-Arminian Schism 5622 AD 1619	
The Mission, Persecution, 2nd Coming ...	
Clear	Jews Return-6 Day War 5951-5970 AD 1948-1967

Daniel 9:24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Christ 33 Or 36 When Crucified

Much like Jewish history, Church history seems to be full of painful exiles and painful returns to prominence. Early 20th century Russia and the Jewish plight, pre-holocaust (until 1948):

<https://m.youtube.com/watch?v=gRdfX7ut8gw>

Note: The 30th Jubilee occurred in 26 AD. Jesus Baptism is in 27 AD, followed by the wilderness temptation, followed by Jesus teaching ministry (Luke 4:14-15 ...) which is about 3 years (fills the historical gap: how long did Jesus teach?). This gets us to 30 AD, Jesus 3 year ministry, ending with the crucifixion in 33 AD. Jesus lived 36 years.

This is a 'bone of contention', but there is a historical accounting. The early church struggled with this, probably caused the untimely confusion, and I do have a hard time explaining to people why Jesus was born in 'late' 5 BC. But what else can I do.

This past year or two God forced me to get into Revelation. Like others in history before me, it just seemed too complicated. But a Bible study at Church, 3 chapters a week of Revelation really got my interest (we started our foundation in Genesis). I see where Chapters 2 and 3 are kind of historic, like Joshua's last words to Israel just before Judges: 'Live well and prosper' kind of sets the tone. As we went through the following chapters I tried to look at them in a historical context. I was looking at Biblical and secular history (Ussher), and even Wikipedia with a discerning eye. Events since the Apostle John's (even the Gospel's) time must be considered. Sadly religious scholars tend to be theologically biased or narrow focused.

Note: In my first attempts to read Revelation I had a hard time keeping my feet on the ground and I could not get my head clear of things I had heard. Becoming a historist and learning that the Devil's only big weapon is 'power of suggestion' has helped me see that our big obstacle, aside from the Devil, is using historical realism.

To be honest it is overwhelming and most people I talk to are preprogrammed and are resistant to something else. If I present some examples maybe I can get some help on this. Please...

He that hath an ear, let him hear what the Spirit saith unto the churches;

1. Rev 17 should help us date the Book to about 67 or 68 AD. The 8 kings match the first 8 Roman Emperors: Nero the 6th is now, Otho the 8th is self-proclaimed, never made it to Rome, Vitellius already is, but (Otho) is not – secular history counts Otho (see chart below). Acts historically ends with Paul in Rome, beheaded in 67 AD. Revelation realistically picks up the conversation from there and continues to the future 2nd Coming, along with the end of time as we know it.

(Note: many say Julius 'Caesar' was not the first Emperor, but a dictator. Yet Ussher history shows that Galba took the position by force, and Otho was only self-proclaimed. Sounds like dictatorship to me. In the history and analysis of same to confuse the issue. Only time (or the end of it) will tell.)

4072b AM, 4782 JP, 69 AD

6961. On the Calends of January (January 1st) in Germany, the images of Galba were pulled down and on the third day, the army greeted Aulus Vitellius as the new emperor. On the 15th day of the same month, Galba was killed, seven months after the death of Nero. {*Tacitus, Histories, l. 1. c. 55-57. 2:95-99}

6962. After Galba was killed, Otho was created emperor by his soldiers, who did not know that Vitellius had assumed the empire. Dio stated that Otho was later killed on the ninetieth day of his reign and Suetonius added that Otho was buried on the ninety-fifth day. {*Dio, l. 63. (15) 8:219} {*Suetonius, Otho, l. 7. c. 11. s. 2. 2:233}

(Note: John 21:20-24 and Jesus reference to John not seeing death 'till I come'? A reference to John on Patmos and Jesus' appearance?

And Matthew 16:28 and Mark 9:1 and Luke 9:27 about 'some shall not taste death until they see the kingdom of God present with power': Pentecost, the early Church, and the persecution that was to follow?

What about Matthew 24? Jesus got 2 questions, about Jerusalem and His return, and gives a layered response with short and long term implications. Beginning with the desolation and destruction of Jerusalem, the Church Age with its initial tribulation, victory over the Roman Empire, 1000 year foundation for Missions, and its lapses over time with successes followed by failures (with a final great tribulation?) until Jesus returns with the 'clouds of heaven' to rescue and gather his Saints and then a New Heavens and a New Earth – Rev 21 and 22.)

2. Rev 12 is about the Woman, or the Church. Mary, birth (Satan/Rome/Herod), death and ascension of Jesus, Paul's 1260 days in the wilderness of Damascus (Gal 1 17-18: after 3 years, +15 days, +convincing – why not? Fits the schedule.), Satan cast down to pursue the Church, the 10 Kings of Rev 17 overcome by the Lamb (empire to north at time of Constantine), Rome and Constantinople (Byzantine 1000?) the two wings of the eagle protecting the church in its beginnings, the Kings of Europe (of the earth) protecting the Reformers from the flood of a corrupted Rome, the continuing mission to conquer the world for Christ...

(Note: Zechariah 6:1-8 portray '4 spirits of the heavens' that roam the earth (NSEW) and verse 8 indicates that 'the north country have quieted my spirit'.

The Churches that Paul planted were to the north in Eastern Turkey, Greece, and Rome. Christianity continued its path north into Europe and eventually into all corners of the earth.

A prophecy that encouraged Paul to proceed in that direction. It is all about leadership!)

3. Rev 13 (666 DCLXVI? – what is 16?) historically matches the bio of Diocletian (Dan 7:24 Tetrarchy, etc.) who saves Rome from collapse (the beast), and verse 13 seems to describe something miraculous (fire from heaven) but only God can do the miraculous and acts of men (and Satan) are illusions. And there are historical accounts in the bio relating how Diocletian starting in 303 to 305 AD burned churches, Scriptures, and even Christians to satisfy his gods and when an opposing general was struck and killed by lightning Diocletian took credit for all of it, in the sight of men, and God of course. His

imposition of his gods (or Greek Oracles) on the Romans sums up 666: submit or else.

<http://en.wikipedia.org/wiki/Diocletian>

(Note: if you follow the bio of Diocletian, you see where he ‘retires’ and Constantine takes over and soon Rome adopts Christianity. Rev 13 is really a part of Rev 12 (church history), and Rev 11 (2 witness and end of old church) may precede Rev 12 and Rev 10 (John to be a witness) may precede 11 (John’s arrival, survey of situation, and Roman siege), and Rev 14 (new church persecution and martyrs) may follow Rev 13?)

4. Rev 11 and the 2 witnesses could be Antipas (Jewish leader – Rev 2:13) and Ananus (High Priest) doing their Jeremiah thing in 68 AD (Josephus). Or it could be two remaining Apostles who return to Jerusalem for one last attempt before the destruction of 70 AD. Apostles had ‘those’ special gifts. And what follows in chapter 11 can be viewed as the fall of Jerusalem in 70 AD.

(My guess: Apostles John and ? (2 candlesticks) - fire from the mouth – even Elijah only asked for fire? Jesus named John one of the Sons of Thunder, yet he seemed to be a mild sort. But John certainly had a life changing experience at Patmos (Rev 10:11?) and John in Luke 9:54 asks about fire from heaven. Whoever they were, maybe just say they were given the power of the spoken word, to deal with a stiff necked people.)

42 months(1260 days) war and 2 witnesses (sorry, no secular record of ‘fire or come up hither’; be surprised to find one given the devastation that follows and who would believe them anyway, except Bible believers), and events surrounding fit Rev 11:

(Just a quick note: I have stated that I don’t have everything in place for Revelation. Chapter 11 has been tough. I assume history first and then go from there. Verse 9 and 10 bothered me. If this is history how could ‘all peoples of earth know about this, and there is gift giving’? If it is future, is CNN there televising this event?

In 66 AD the Jews routed the Roman army and of course this would be big news, even then. For 2 years (until 68-70 AD when Rome returned) the Jews from all over ‘the known world’ would be celebrating and if a Passover event occurred the city would be ‘booming with excitement’.

The events below also show a lot of turmoil, including two witnesses. So we have celebrating and gift giving and peoples of the earth a witness to these events?)

4070a AM, 4779 JP, 66 AD

6940. During the feast of tabernacles, after Cestius Gallus had burned Lydda, he marched toward Jerusalem. About seven or eight miles from there, the men of Jerusalem met him and fought a perilous battle near Bethhoron. When fresh troops arrived for Cestius, he forced the Jews into Jerusalem. On the 4th of the month of Hyperberetaios, (Niese: October 17th, Capellus: October 4th), he broke in and captured the lower part of the city (also known as Bezetha, or the New City and the Timber Market.) Then he attacked the temple and the upper city. He would easily have taken it, had he continued the attack more valiantly, for most of the people favoured the Romans and only the seditious men opposed them. {*Josephus, Jewish War, l. 2. c. 19. s. 1-4. (513-532) 2:521-529} [E900]

6941. When Cestius had almost captured the temple, he raised the siege for no good reason and retreated to Antipatris. Many of the Romans and auxiliary soldiers died on this march who were killed by the pursuing Jews. In their flight, the Romans abandoned most of their baggage, ammunition, engines, slings and other arms. The Jews later made good use of this equipment in their own defence against the siege of Titus. This humiliating retreat happened on the 8th of the month of Dios (Niese: November 25th, Capellus: November 8th) in the twelfth year of Nero. (That is, the twelfth year was over.) The thirteenth year of Nero had begun on the 13th of the previous October. {*Josephus, Jewish War, l. 2. c. 19. s. 5-9. (533-555) 2:529-537}

4071a AM, 4780 JP, 67 AD

6954. Meanwhile there was a great dissention throughout all Judea. Some wanted to continue the war, while others wanted to remain under the protection of the Romans. As a result, whole troops of thieves were gathered together all over Judea, who plundered those wanting peace. Laden with their plunder, they were received into Jerusalem, where they spread murders, dissensions, discords and rapines abroad. First, they imprisoned Antipas, together with a great many noblemen and the chief men of the city. Soon after that, they killed them without any trial, having falsely accused them of intending to surrender the city to the Romans. When the people attempted to rise up against them, they seized the temple and used it as a citadel against the people. For a high priest, they appointed Phanni by lot, who was not descended from the high priests, but was such a clown that he scarcely knew what the high priesthood meant. {*Josephus, Jewish War, l. 4. c. 3. s. 1-9. (121-161) 3:193-205}

6955. Ananus and the nobler priests stirred up and armed the people against those Zealots, as they called themselves, and attacked them in the temple itself, forcing them into the inner temple. The Zealots secretly sent letters to the captains of the Idumeans, accusing Ananus of treachery. They complained that they had been besieged in the temple while they were fighting for liberty, and asked the Idumeans to help them. The Idumeans arrived at once with twenty thousand men and were secretly let into the city and the temple by night, by the Zealots. They conducted a massive slaughter in Jerusalem, with large-scale destruction and rapines. For eighty-five hundred were killed that night and, during the days that followed, they killed Ananus and others of the nobility to a total of twelve thousand, besides an uncountable number of the common people.

4071b AM, 4781 JP, 68 AD

6958. Vespasian received news of the rebellions in Gaul, led by their governor, Julius Vindex, who had armed the Gauls against the Romans. This made him more determined to finish the war against the Jews. So, at the beginning of the spring, he led his army out from Caesarea and overran all Judea and Idumea and wasted it. Bringing back his army, he led them through Samaria to Jericho. When the inhabitants fled to the mountain country opposite Jerusalem, he pursued them and drove them from the hills. He attacked the citadels at Jericho and other places and surrounded the Jews on every side. {*Josephus, Jewish War, l. 4. c. 8. s. 1-4. (440-485) 3:285-301}

4073b AM, 4783 JP, 70 AD

6978. Jerusalem was destroyed on a Saturday. {*Dio, l. 65. (7) 8:271} This was the day the Jews observe most religiously and that year the 8th of the month of Gorpaios (Niese: Wednesday, September 26th, Capellus: Saturday, September 8th) fell on a Saturday. The city was taken and destroyed. Titus commanded all the city and temple to be razed to its foundations and flattened, as well as being ploughed according to the custom. He spared only the west part of the wall and the three towers, Hippicus, Phasael and Mariamme. Because of their great beauty and strength, he left these to posterity, as a monument to the magnificence of that city. {*Josephus, Jewish War, l. 7. c. 1. s. 1. (1-4) 4:307}

4076c AM, 4786 JP, 73 AD

6995. Here Josephus ended the history of the destruction of Judea. After being captured in this war, he was made a freedman by Flavius Vespasian, the

emperor, and assumed the name of Flavius from his patron. {*Josephus, Jewish War, I. 7. c. 11. s. 5. (454,455) 4:435}

5. Rev 7 and the 144000 (12k x 12 tribes) answers the question of what happened to the holy ones (Old Testament) resurrected with Jesus and witnessed in Jerusalem (Mt 27:51, Dan 7:13, 12:1-4, Rev 1:7). Are they the 'great cloud of witnesses' that Jesus ascended into (Acts 1:9), who are now serving before the throne, and are the 'clouds of heaven' who return with Jesus when the heavens shake and the stars fall from the skies (MT 24): gravity overcoming the inflation of the first day of Creation. Rev 14 and 144000 may be a further description of them. Or it may be symbolic of the saints of the early church (NT) who spread the word and (the Lamb) overcame the Roman Empire. Rev 5 indicates the presence of the slain Lamb and 24 elders(?), and Rev 6:9 does cite a group 'under the altar', awaiting the 2nd rapture. The dead in Christ first, of course. And about Dan. 7, which I can see as more of a historical narrative which includes what happened to the Roman Empire after Jesus' Ascension and the early Church. Verse 10 speaks of 'the books being opened'. Books of judgements I assume, and for all the Old Testament peoples waiting in 'the graves' (some almost 4000 years). Can't have one without the other?

(It is obvious that I did not work with the 'sevens' (or stages or overall judgements in time), until now, well somewhat. The later chapters of Revelation (10-20) and their historical significance seemed more important. Rev 7 appears to be maybe an interlude between Rev 6 (6 seals – to finality) and Rev 8 & 9 (last seal, trumpets, and woes – more finality) chapters. This interlude maybe the ½ hour of Rev 8:1. Not sure if ½ hour is heavenly time (on the hourglass?). My first guess would be that it is indicating ½ the time is gone (oh my) or this is just a dividing line in time?* And highlighting the Old Testament saints resurrection and ascension with Jesus would certainly mark a point. And I believe we must consider what happened to the Old Testament saints after they came 'out of the ground' with Jesus in Mt 27:51 and Jn 5:25. If they witnessed, then they needed some sort of body? To put them back in the grave would be, well, somewhat '*unscriptural*'? Well my first guess, for now.

* Everyone, including Strongs, translates Rev 8:1 as 1/2 hour. Who am I right? But why does God need ½ hour or John even measure it? I have to go with a contextual, historical, or common sense understanding. And maybe not a theological understanding. Newer Bible translations do this, why not an original? Why did KJV use 'men' when 'mankind' (ie) was more appropriate? Or Eph. 2:8-9 can certainly have a 'theological reverse spin'. When I first

looked up Strongs 2256, I mistakenly did the Hebrew: a measuring line or cord. Maybe not Greek 2256, but an interesting parallel. More later, I need an interlude...)

6. Rev 20 – short and sweet: like Romans 9 where Paul is actually lamenting that some of his countryman believed they were chosen for salvation and not chosen for the purpose of bringing all things to fulfillment. Is Rev 20 about the 1st resurrection of the Church, its tribulation, success (reigning?) and failures (losing ground), the Reformation a 2nd resurrection, and the Church ‘chosen’ for the ongoing mission to bring all things to fulfillment? The 2nd resurrection was only a shadow of the 1st. The 1st ‘fell away’ to pre-ology during 1000 years, the 2nd, sooner... If we observe the signs of the times, the ‘nations’ without a strong Christian influence are now going in the terrorists way, to ‘surround’ the people of God.

7. Rev 16 – Armageddon, a picture of the ongoing battle with ‘the kings of the east’ from Abraham up to today’s Judaism, Christianity, and Islamic issues (3 part Jerusalem). 3 frogs look more like a Middle East map after the Battle of Megiddo in 1918 where the British defeated the Ottoman Empire which led to the ‘nations’ Middle East realignment, the return of the Jews in 1948, and 6 Day War of 1967 (Joel 3) with Iran, Iraq, and probably Afghanistan or Syria (et all), ready to jump, at any opportunity, on Israel, Christianity, and any form of law and order. Maybe not that Islam is necessarily evil (still wrong), but theological terrorists gain control and impose their radical views on all in their influence? And if we observe the signs of the times, the ‘nations’ without a strong Christian influence, are going in the terrorists way. 7 Bowls of Wrath: finality, but it has been a continuing drama with the nations and God’s people since Cain killed Abel and fled to Nod, to the east of Eden.

Is there really a final battle or is it the end of time as we know it? In today’s economy what are the events leading up to this point? Zechariah 14 seems to be a history of Israel between Jesus’ 1st and 2nd coming (see below), and Christ the King’s name being proclaimed throughout the entire world, with verses 1-11 leading up to today.

(v1-2: Pompey (Rome/nations) takes Jerusalem in 64 BC, leaving those who supported him, and eliminating the others; v3-4: Jesus stood on the Mount of Olives, and earthquake upon His death; v5: dispersal of the Church, after the Ascension of Jesus and the holy ones who came out of the ground; v6-7: 70 AD destruction (like Amos 5:20 and the lament over the first temple destruction); v8-9: the Gospel to the nations; v10-11: the Jews return in 1948.....

Verse 2 is not about either Temple destruction and yet it sets the tone and timing for the rest of the chapter. If we must view verse 2 as sequential rather than ‘in that day’ (verse 4), then the rest of the chapter is uncertainly future, rather than historically prophetic as to what has happened and what is happening.

3941a AM, 4650 JP, 64 BC

4529. Pompey and many others entered the temple and saw those things which was not lawful for anyone but the high priest to see. In the temple there was the table, the lampstand with the lamps, all the vessels for sacrifice, the censers, entirely made of gold, and a large pile of spices. In the treasuries of sacred money, they found about two thousand talents. Pompey did not touch any of this but on the next day ordered those who had the charge of the temple to purify and cleanse it and to offer their solemn sacrifices to God. {*Josephus, Jewish War, l. 1. c. 7. s. 6. (152,153) 2:71} {*Josephus, Antiq., l. 14. c. 4. s. 4. (71-73) 7:483,485}

4530. Pompey restored the high priesthood back to Hyrcanus, because he had willingly helped him in the siege and had hindered the Jews who were spread over the whole country from joining with Aristobulus.)

Verses 12-15 look like a nuclear exchange with Israel on top. Well something... Follow current events!

Verses 16-21 look like a rebirth of Judaism (Feast of Tabernacles and sacrifices?) and Israel is anticipating their messiah’s arrival to bring permanent peace and prosperity. 2 Thess. 2:1-4 also seems to indicate a need for ‘a temple of God?’ to house the ‘man of lawlessness’??? who deceives many (pagan and otherwise) that ‘the millennium’ is finally here? I have heard of a Jewish tradition that the 7th Millennium is the age of a ‘coming messiah’.

Is the temple a building or God’s people, or both? Or is it just a former US President sitting in a tall building in NYC proclaiming ‘I can fix it all’? The only details: eliminate the 10 Commandments and our Christian heritage.

Some say it is the Catholic Pope, maybe. Or it could be a protestant Pope(s) who leads the ‘falling away’ from the mission to promote the Gospel and Christian cultures.

(I like to keep my feet on the ground and find a historical understanding, but this one – given a dying universe and all the implications and probable nuclear war and demonic activity like before Jesus’ first coming, who knows...).

And of course the nations always have their secular messiahs, hence the conflicts. And in New Testament times how strong is the Christian influence in limiting the conflicts. 2 Thess. 2 points to an ‘apostasy or falling away’, that has to occur first.

And at what point does Jesus, our Messiah, and the 2nd coming, to rescue His own, happen?

Ps Maybe an example of ‘a man of lawlessness’ can be seen today in not only world governments but also the US government, particularly the executive branch, which is influencing the judicial branch to eliminate the Ten Commandments from any consideration. And surprisingly this is an elected position with many Christians buying into a ‘humanist agenda’, believing this is what we need to do. That is a ‘falling away’ from where we have been and how important the Ten Commandments are to a healthy culture that honors God.

My gut feel is that we started to ‘fall away’ when we surrendered the 6 day creation model to ‘well maybe’.

In the 1925 Scopes trial, the judge and jury were ‘in the tank’ for 6 days. Today the god of evolution reigns in the schools and in our culture.

How about the 4th commandment for starters (the other 9, like dominoes):

Exodus 20:8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

What about the 6th Commandment?

Exodus 20: 13. Thou shalt not kill. (KJV)

13. You shall not murder. (NKJ)

Maybe the KJV is a problem. I believe they meant murder, but do we say “Moses murdered an Egyptian” or do we say “Moses ‘chose’ to execute justice on a murderer”? Not sure where in history to place the beginnings of confusion on this issue, but today 1) any war is questioned (drones are ok), 2) murderers

live, 3) innocent unborn die, 4) the elderly and infirm have a right to die, or not receive life support (next phase or now?), 5) anyone who questions the state's (or judge's) position on these issues, will be punished (next phase or now?)?

'Gay rights' is a hot button issue right now. How about #5:

Exodus 20: 12. "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

My life experiences have shown me that 'don't ask, don't tell', worked rather well, in a lot of social interactions. Recently the Irish renamed an old favorite to "how are things in Sodom and Glocca Morrah". Saint Patrick must be very disappointed, but not surprised. And speaking of Sodom, 'aggressive gaiety' was only the 'tip of the iceberg' as seen in any social decay of a culture throughout history.

Commandments 1-3 and 7-10: idolatry and basic morality. As always, where is the Church, on these issues? Where is the State on these issues?

I don't see many people going to church on Sundays (maybe Saturday?). Maybe the cure for/from the Ten Commandments is the Church united in the Gospel. And the Gospel is rooted in the history of the Bible and God's people over the last 6000 years. God gave us plenty of great examples to choose from.

8. Some chapters are heavenly and some focus on judgments on the earth (since the beginning to the end and finality. Rev 6?), and some are 'stepping stones' that guide us through Church History. More? Help? Satan the Dragon, the Beast the System, the False Prophet, one who speaks or does for Satan.

Maybe in summary: after 4000 years, Jesus came for the OT Saints. After 2000 years +/-, Jesus comes for the NT saints.

What does all this have to do with the 4000th year?

Maybe it is like the literal 6 day creation model: there is nothing like 'truth' to comfort the believing saints and enhance the mission (Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.) and to give a lost world a clear and rational picture of why and what is in store at the last judgment. This is about mission focus and continuity for Christ. Some may say "the end and what is beyond is better". Sure, but Hebrews 11 should encourage us to press on.

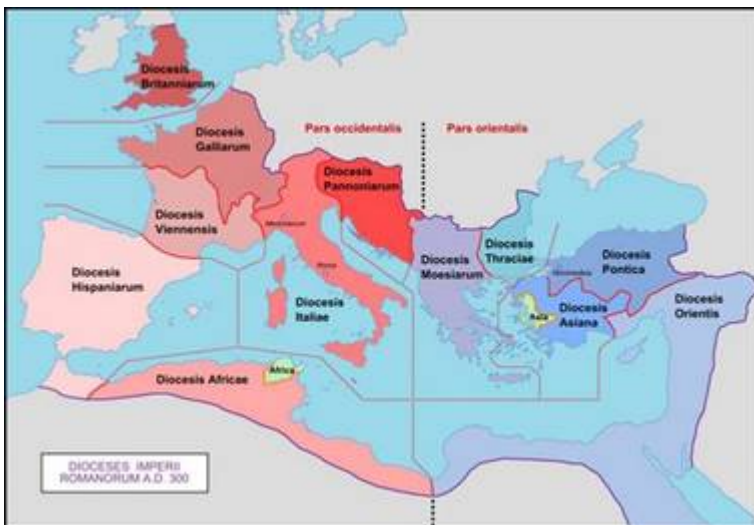
No sheep are lost, but 'how should we then live'?

4 Gentile Empires, First 8 or is it 7 Roman Emperors? Otho was, and is not...

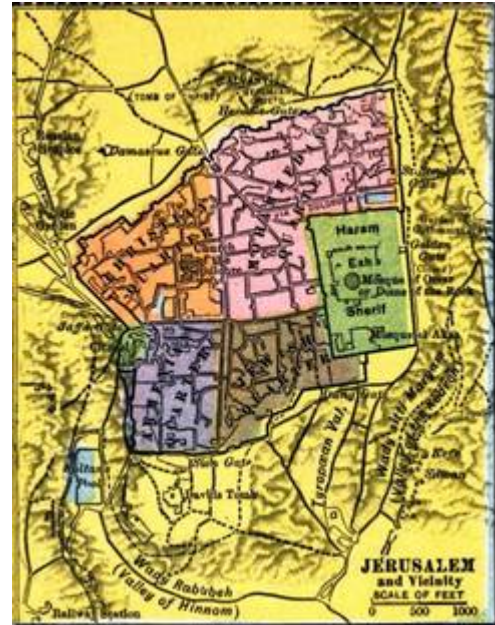
Ussher's Annals - Page 7 Nebuchadnezzar To Dispersion 3398-4073 BC 607 - AD 70 675 Years

Babylonians 3398-3466 BC 607-538 68 Years	Nebuchadnezzar 3398-3442 607-562 BC 44 Yrs Evilmerodach 3442-3444 562-560 BC 2 Yrs Neriglissoros / Lab. 3444-3448 560-555 BC 4 Yrs Belshazzar(Baltazar) 3449-3466 555-538 BC 17 Yrs	Ezekiel 3394-3429 BC 610-575	Daniel 3398-3470 BC 607-534	70 Years Of Jewish Captivity 3398-3468 BC 607-537
Persians/ Medes 3466-3674 BC 538-330 208 Years	Cyrus (the conquerer) 3466-3475 538-529 BC 9 Yrs Cambyses Ahasuerus 3475-3482 529-522 BC 7 Yrs Magus Smerdes Artaxerxes 3482 522 BC 7 Mo Darius Ahsuerus 3483-3519 521-485 BC 36 Yrs Xerxes 3519-3531 485-474 BC 12 Yrs Artaxerxes 3531-3579 474-425 BC 48 Yrs Xerxes II 3579-3580 425-424 BC 1 Yrs Ochus Darius 3581-3600 424-404 BC 19 Yrs Arsacus Artaxeres 3600-3643 404-361 BC 43 Yrs Ochus Artaxeres 3643-3666 361-338 BC 23 Yrs Arses 3666-3668 338-336 BC 3 Yrs Darius 3668-3674 336-330 BC 6 Yrs	Cambyses Lost Army	Cyrus And The Jews	
Greeks * 3674-3974 BC 330-30 300 Years	Alexander 3674-3681 330-323 BC 7 Yrs Perdiccas 3681-3683 323-321 BC 2 Yrs	Darius The Mede 3466-3468 538-536 BC 2 Yrs	Haggai 3484 BC 520 Esther 3490 BC 515 The Senator @ 1000	Zerubbabel 3468 BC 537 Zechariah II 3485 BC 520 Temple Complete 3489 BC 515 Iddo II
Romans 3974-4073 BC 30 - AD 70 100 Years	Europe 3836 BC 168 Africa 3974 BC 30 Asia Minor 3913 BC 91 Trace 3723 BC 281 Julius Caesar 3956-3960 BC 49-44 4 Yrs Caesar Augustus 3961-4017 BC 44 - AD 14 57 Yrs Tiberius Nero 4017-4040 AD 14-37 23 Yrs Gaius Caligula 4040-4044 AD 37-41 4 Yrs Claudius Caesar 4044-4058 AD 41-54 14 Yrs Nero 4058-4071 AD 54-68 14 Yrs Galba / Otho? / Vitellius / Vespasian 4072- AD 69-	Etruscans 3680- BC 324-	Nehemiah 3550-3562 BC 455-442 (to 4040) Malachi 3589 BC 416	Ezra 3537-3551 BC 467-454
Carthage 3672-3960 BC 333-44	Hannibal 3786 BC 218	----- End Of Old Testament ----- 4 Gentile Empires Map Of Alexander's Kingdom Alexander In Jerusalem 3672 BC 332	Maccabees/Herodians/Others	Daniel 9: Weeks 70 - From Rebuild Jerusalem Until One Who Begins Desolation
Exit	Next	Back	?	Daniel 10-12: Until The Time Of An End
				----- Beginning of New Testament ----- Christ 4000-4036 BC 5-AD 33 36 Yrs
			Agrippa 4040 AD 37 - Begins Desolation of Jerusalem 7x70	(Christ 33 Or 36 ?)
			Jerusalem Destroyed 4073 AD 70	The Senator @ 1500 4015 12 AD
			Masada 3962-4076 BC 42-AD 73	
			Final Count 73 AD (Back In 5951 AD 1948)	
			Psalm/ Words	Classical

10 Kings (overcome by Lamb, to North, Zech. 6:1-8, 300AD: 10 Roman Provinces)



3 Frogs, 3 Part Jerusalem (Armenian is Christian)



70 Weeks to Agrippa I

3550c AM, 4260 JP, 454 BC

1228. In the same twentieth year of the king, in the month of Nisan, Nehemiah's turn came to serve as cupbearer to the king. [L196] Both the king and queen (whom I suppose to be she whom Ctesias called Damaspia) noticed his sorrowful appearance. He presented his request to them and obtained permission from the king to be the governor of Judah and to rebuild Jerusalem. {#Ne 2:1-6} This event marks the start of Daniel's seventy weeks. {#Da 9:24,25}

(For the starting date of Artaxerxes' reign, {See note on 3531b AM. <<1184>>} Editor.) Item 1184 follows item 1177 below:

3531a AM, 4240 JP, 474 BC

1177. Artaxerxes was made viceroy with his father Xerxes in the twelfth year of Xerxes' reign. This time marks the first year of Artaxerxes reign. Ptolemy's Canon does not record viceroy relationships hence starts Artaxerxes reign nine years later when his father died.

(Since the time when Ussher wrote his document, this new information has come to light from archaeology. We are thankful for Dr. Floyd Jones for finding the exact source of this information. Editor.) Savile wrote the following: {B. W. Savile, "Revelation and Science", Journal of Sacred

Literature & Biblical Record, Series 4, (London: Williams and Norgate Pub. April 1863), p. 156.}

"It is satisfactory to know that the idea entertained by Archbishop Ussher of dating the commencement of Artaxerxes' reign nine years earlier than the canon of Ptolemy allows, grounded upon what Thucydides says of Themistocles' flight to Persia, has been confirmed by hieroglyphic inscriptions in Egypt, showing that Artaxerxes was associated with his father in the twelfth year of Xerxes reign, so that there ought to be no longer any doubt respecting that famous prophecy of Daniel, so far as at least regards the crucifixion."

3531b AM, 4241 JP, 473 BC

1184. Eusebius noted that in the fourth year of this 76th Olympiad, (which we are now documenting) Themistocles fled to the Persians. {*Eusebius, Chronicles, l. 1. 1:191} This agreed with the account of Thucydides, who placed the coming of Themistocles to Artaxerxes between the siege of Naxos {*Thucydides, l. 1. c. 137. s. 2. 1:233} and that famous victory over the Persians at the mouth of the Eurymedon River by Cimon, the Athenian. {*Thucydides, l. 1. c. 98-100. 1:165,167} He took the beginning of the reign of Artaxerxes to have happened at the same time, because he said that Themistocles sent letters to Artaxerxes when he had recently been crowned king, desiring his favour and offering him his service against the Greeks. {*Thucydides, l. 1. c. 137. s. 4. 1:233} From this we may fully discern that the true beginning of Artaxerxes' reign was almost a full nine years earlier than it is commonly said to have been. (For a more exhaustive treatment of this chronological detail refer to the readily available commentary of Albert Barnes on Daniel chapter nine verse twenty-four. Barnes drew most of his material from Henstenberg's work entitled Christology of the Old Testament. Editor.)

Agrippa 1 Biography

4040b AM, 4750 JP, 37AD

6575. Gaius Caligula freed Agrippa, the grandson of Herod, from bonds which Tiberius had put on him, and gave him his grandfather's principality. {*Dio, l. 59. (8) 7:283} Philo stated that he was honoured with the office of governor by the Roman Senate, and that Gaius gave him the kingdom and the third part of the old dominion that his uncle Philip had possessed. {*Philo, Flaccus, l. 1. C. 5. (25,26) 9:317}

4044b AM, 4754 JP, 41 AD

6646. Caligula reigned three years, ten months and eight days. {*Suetonius, Caligula, l. 4. C. 59. S. 1. 1:505} {*Clement, Stromateis, l. 1. C. 21. 2:333} Dio stated it was three years, nine months and twenty-eight days. {*Dio, l. 59. (30) 7:362} His uncle, Claudius Caesar, the son of Drusius, was declared emperor by the praetorian guard.

6656. Through his letters, Claudius commended Agrippa to all the governors of the provinces. He sent King Agrippa into his own kingdom to take care of it. Agrippa made a very large expedition and came to Jerusalem, where he paid his vows. He omitted nothing prescribed by the law. He ordered many Nazarites to be shaven. In the holy temple over the treasury, he hung up a gold chain which he had received from Gaius, as a memorial of his many miseries and happy deliverances by God. When he had duly performed his vows to God, he removed Theophilus, the son of Ananus, from the high priesthood and appointed Simon, surnamed Cantheras, in his place. [E867] Simon was the son of Boethus, whose daughter Herod the Great had married. Agrippa gained the goodwill and gratitude of the people at Jerusalem, by remitting a tribute to them which was paid annually by household. [K643] He made Silas, who was his constant companion in all his difficulties and plans, master over all the army. {*Josephus, Antiq., l. 19. C. 6. S. 1-3. (292-299) 9:353-357

6657. A little after this, under the pretence of religion, certain rash young men from Dora erected a statue to Caesar in the temple at Jerusalem. Agrippa, the king of the Jews, was very angry and immediately went into Syria to Petronius to complain about their impudent boldness. Petronius was equally offended by this impious action, especially since it went directly against the laws of the empire. He wrote very sharply to the magistrates of the city of Dora, ordering them to bind and send to him those men, whoever they were, who had dared do such actions that were so contrary to the emperor's edicts. He ordered them never to let this happen again. {*Josephus, Antiq., l. 19. C. 6. S. 3,4. (299-316) 9:356-363}

4047 AM, 4757 JP, 44 AD

6674. The famine foretold by Agabus increased, and the Christians of Antioch collected a gift for their friends living in Judea. They sent it by Barnabas and Saul, after these two had preached the word of the Lord to the people of Antioch for a whole year. {#Ac 11:26,29,30}

6675. About this time, King Herod Agrippa (as the Syriac paraphrase correctly called him) apprehended those who belonged to the church, {#Ac 12:1} because

they opposed the institutions and rites of their country, of which Agrippa was a most religious observer. {*Josephus, Antiq., l. 19. C. 6. S. 3. (300) 9:357}

6676. Agrippa killed James, the son of Zebedee and brother of John, with a sword. {#Ac 12:2} Clement of Alexandria, from the tradition of his ancestors, added that the very same man who brought James to judgment became a Christian. [E869] He saw how freely James gave his testimony of Jesus and that he publicly confessed to being a Christian, in spite of having received most severe warnings. Therefore, when they were brought together for punishment, he asked James' forgiveness and James treated it as a small thing and said: "Peace be to you."

6677. James kissed him and so they were both later beheaded. {*Clement, Hypotyposes, l. 7. 2:579} {*Eusebius, Ecclesiastical History, l. 2. C. 9. 1:127} [K646]

6678. When the king saw that the death of James pleased the people, he cast Peter into prison during the days of the feast of unleavened bread. He was guarded by sixteen soldiers. Agrippa intended to bring him out to the people after the Passover. The church prayed daily for him and an angel of the Lord delivered him miraculously in the night. He went to the house of Mary, the mother of John Mark, where many had gathered and were praying. He told them of his deliverance, so that they could inform James, the son of Alphaeus and brother of our Lord, and the rest of the believers. Peter then went to another place. {#Ac 12:3-17}

6681. Josephus stated that he reigned for seven years, four under Gaius, (less three or four months, for Gaius himself did not rule four full years) and three under Claudius, (adding, in like manner, three or four months.) He stated that his yearly revenue came to twelve million drachmas and that, because he was so noble and generous, this was not enough and he had been forced to borrow money. {*Josephus, Antiq., l. 19. C. 8. S. 2. (351-352) 9:381,383}

4058b AM, 4768 JP, 55 AD

6812. At the beginning of Nero's reign, all Judea was filled with thieves, enchanters and seducers of the ignorant masses. Every day Felix put to death as many as he could capture. Eleazar, the son of Dinaeus, who led a large band of thieves, was persuaded by Felix to come to him. Felix had given him his word that Eleazar would suffer no harm from him, but when he came, Felix bound him and sent him to Rome. {*Josephus, Antiq., l. 20. C. 8. S. 5. (160,161) 10:89} {*Josephus, Jewish War, l. 2. C. 13. S. 2. (253) 2:423}

4073b AM, 4783 JP, 70 AD

6978. Jerusalem was destroyed on a Saturday. {*Dio, l. 65. (7) 8:271} This was the day the Jews observe most religiously and that year the 8th of the month of Gorpaios (Niese: Wednesday, September 26th, Capellus: Saturday, September 8th) fell on a Saturday. The city was taken and destroyed. Titus commanded all the city and temple to be razed to its foundations and flattened, as well as being ploughed according to the custom. He spared only the west part of the wall and the three towers, Hippicus, Phasael and Mariamme. Because of their great beauty and strength, he left these to posterity, as a monument to the magnificence of that city. {*Josephus, Jewish War, l. 7. C. 1. S. 1. (1-4) 4:307}

4076c AM, 4786 JP, 73 AD

6995. Here Josephus ended the history of the destruction of Judea. After being captured in this war, he was made a freedman by Flavius Vespasian, the emperor, and assumed the name of Flavius from his patron. {*Josephus, Jewish War, l. 7. C. 11. S. 5. (454,455) 4:435} 7000. This was the end of the Jewish affairs and happened as predicted by Jesus in the Gospels. All these things came to pass in the very same generation that heard Jesus speak them, exactly as they were recorded in the Gospels {#Mt 24:1-35, Mr 13:1-37, Lu 17:20-37 21:5-33} {*John Bray, Matthew 24 Fulfilled} and graphically elaborated on by John in the book of Revelation.